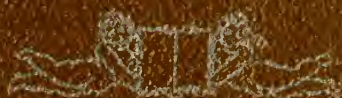


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*Great Teachers*  
OF  
*Four Centuries.*

OSSIAN H. LANG.



E. L. KELLOGG & Co.,

NEW YORK.

CHICAGO.



# GREAT TEACHERS

OF

## FOUR CENTURIES.

AN OUTLINE HISTORY OF THE GREAT MOVEMENTS  
AND MASTERS OF THE PAST FOUR HUNDRED  
YEARS, THAT HAVE SHAPED THE THEORY  
AND PRACTICE OF THE EDUCATION  
OF THE PRESENT.

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*(Illustrated with Portraits from Authentic Sources.)*

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BY OSSIAN H. LANG,

AUTHOR OF "COMENIUS," "BASEDOW," "ROUSSEAU,"  
"HORACE MANN," ETC.



NEW YORK AND CHICAGO.  
E. L. KELLOGG & CO.

1893.

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"GREAT TEACHERS OF FOUR CENTURIES."

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## PREFACE.

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The object of this volume is to present as clear an account of the historical development of educational thought as is possible within the limits of fifty pages. The aim has been to adapt it to the needs of the great body of busy teachers who have neither the time nor the means to make a comprehensive study, but are earnestly striving to be informed regarding the facts that are indispensable for an understanding of the theory and practice of modern education.

The material here offered originally appeared in *EDUCATIONAL FOUNDATIONS*, a monthly magazine planned to aid young teachers who want to advance in professional studies. The text has been carefully revised. Among the additions that have been deemed desirable are outlines of the lives and educational ideas of Ascham, Mulcaster, and Herbart, and a sketch of Frœbel's kindergarten plan. The portraits that adorn the pages have been selected from authentic sources. The sketch of the development of American pedagogics that is added to this volume contains several interesting facts that are not to be found in any other work on the general history of education.

O. H. L.

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# GREAT TEACHERS OF FOUR CENTURIES.

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## The Sixteenth Century.

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### *CONDITION OF THE SCHOOLS AT THE CLOSE OF THE MEDIEVAL AGE.*

Four hundred years ago there were no public schools in Europe. The schools that existed were ecclesiastical institutions whose sole object was to make the pupils obedient servants of the church. Education was regarded as a mere preparation for trades, professions, and clerical duties. There were no schools for girls anywhere; if parents desired to have their daughters instructed, they let them learn Latin. The great mass of the people was kept in a state of ignorance and barbarism.

The school teachers of that time were a decidedly disreputable lot of men. Employees of the church who were not fit to perform any higher (?) duties were put into the school-room. These were the aristocrats, as it were, of the trade. The majority of the schoolkeepers were disabled soldiers, tradesmen who could not earn enough money at their work to provide for their families, vagabonds looking for shelter during the inclement winter months,

etc. All were more or less addicted to brandy (generally *more*). As a rule they were not required to know more than the names of the Saints, the "Salve reginam" and other hymns, the responsoria, order of ceremonies, etc.; for instruction was mainly for the purpose of preparing the boys for the church choir.

The school buildings harmonized well with the appearance and character of the keepers that infested them. A writer of that time† says that the "future teachers and rulers" were instructed "in nasty, filthy houses among cats and mice, flees, house-bugs, and lice, and whatever else there was of bursalia." "The jails, slaughter houses, and hangman houses," he writes, were "castles and palaces" in comparison with the schools.

The course of instruction was the same as that of the early part of the medieval age. The method of teaching was worse. Nicholas Hermann writes: "In the common schools the barbarism and ignorance in instruction was such that many a one reached the age of twenty before he learned his grammar and was able to understand and speak a little Latin. This Latin\*\* sounded when compared with the Latin of to-day\* like an old clatter-board or straw-fiddle compared with the best and clearest organ."

The discipline of the school was never more cruel. Erasmus Alberus (1500-1553) writes: "When I went to school I have often witnessed how horribly the poor children were treated: their heads were run against the walls and my own was also not spared. I was eight years old when I had a teacher who when he was full of wine, yea full of the devil, drew me sleeping from the straw on which I lay, took me by the feet and pulled me around, up and down, as though I were a plough, so that my head was dragged over the ground and was well bruised. . . . Then he began another game (!): he took a pole and compelled me to climb up to the top and then let it fall so that I struck the ground; that was to make good *ingenia*, as he thought. Finally he took me and shoved me into a bag and hung me out of the window.

---

†N. Hermann, died 1561.

\*\* Medieval (church) Latin.

\*As restored by the *humanists*: the classical (Ciceronian) Latin.

. . . . I was taught so well that I could not decline a noun when I was fourteen."

During the whole of the medieval period instruction was wholly dependent upon the priesthood. The head of the church was the head of the school. Teaching was not regarded as a special study, but merely as a branch of theology, and the least important at that. Tradition was the only guide in educational affairs.

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### REVIVAL OF LEARNING.

In the 14th century a movement had been set afoot that was destined to become a power and to scatter the darkness of medievalism. A small body of men began to emancipate themselves from the despotism of tradition and to reflect upon the destiny of man and the purpose and means of education. They compared the degenerated human race with the ideals of true manhood as described by the classics of Rome and Greece. Here man was degraded to a mere fraction in an unyielding social organism—there the individual man counted for something; here intellectual pursuits were reserved for a few favored ones—there every man had access to the fountains of knowledge; here cast-iron formalism and groping in the darkness of narrow, dreary, and monotonous scholasticism—there art, science, and literature flourished. To rejuvenate mankind after the model of classic antiquity became the end and aim of their work. By basing education on the study of the writers of old they hoped to stimulate the rising generation to independent research and thereby to restore the sciences and to inculcate those ideas that to them meant human perfection.

This movement, commonly called *humanism*, began in Italy, and from there spread over the whole Europe. The poet Petrarca (1304-1374) and the two great Florentines, *Dante Alighieri* (1263-1321) and *Boccaccio* (1313-1375), were among the first to make the masters of antiquity the guides of a new philosophy and a new education. This gave a fresh impulse to intellectual activity which had so long been dormant, wrapped up in preconceived notions and traditional abuses.

In Germany the tide of humanism resulted in the Reformation, to us a most important event in the history of education, as it led to the birth of the primary school and the system of modern state instruction, and introduced a new, *subjective* instruction and principle of individuality and reason. The greatest among the German humanists were Luther, Melanchthon, Trotzen-dorf, Sturm, and Neander.

The most distinguished of the English humanists was Roger Ascham, the author of "The Scholemaster." Richard Mulcaster, the famous educationist of the Elizabethan age, can hardly be called a humanist. His pedagogic writings form the connecting link between the humanistic school, with its one-sided devotion to the study of classic authors, and the new era in pedagogics that had already begun with Rabelais.

### Martin Luther. (1483-1546.)

Luther, the father of the German public school, was born at Eisleben, 1483, and died in 1546. His "Address to the Councillors of all German cities" (1524) is the first important work in the history of modern pedagogic literature. In this tractate he declared it to be the bounden duty of the government to improve and extend education by the establishment of new schools for the *whole* juvenile population, both boys and girls, and by enforcing attendance at these institutions. Instruction should *not* be a *private* matter and not left to individual judgment; but it should be the concern of the people of the state. If the state, Luther argued, can force its able-bodied subjects to become soldiers, much more can and ought it to compel its subjects to keep their children at school. The immediate result of the forcible "Address" was that Luther's plans for the organization of public instruction and views concerning compulsory education were adopted throughout the whole of Protestant Germany. The governing bodies of states and cities began to establish new schools and to re-organize and improve the old ones.

The education of girls, which before the Reformation had been entirely neglected, owes its origin in Germany

to the effect of Luther's masterly tractate. The idea of a universal education was forever established, as was also the principle that the state is responsible for the instruction of its subjects. A number of great educationists were greatly influenced by Luther, among them Melanchthon, Trotzendorf, Sturm, also Rabelais, Ratich, Comenius, and the majority of the later German school reformers.

### Philip Melanchthon. (1497-1560.)

Melanchthon, called by his contemporaries "Preceptor of Germany," was born 1497, and died in 1560. He was Luther's faithful assistant in the reformation of the schools. His most important pedagogic master-work was the, "Book of Visitation," which contained also the celebrated "Saxon School Plan," a full and complete scheme for the inner organization and supervision of the schools. Wherever in the Protestant countries schools were to be re-organized, Melanchthon was asked for advice. The schools were to him more than mere institutions of learning. "The teachers," he said, "should never forget before what an assembly they are, not among Cyclopes and Centauri, not in Plato's academy, but in a temple of God. To desecrate and defile this sanctuary is a crime. School life has less splendor than the life at court, but it is more valuable for the human race; for what could be nobler than to lead tender souls to a knowledge of *God, nature, and good morals.*"

Melanchthon and Luther worked hand in hand. Among the multitude of pupils that flocked to Wittenberg to be taught by them, were the great school men, Camerarius (Leipzig), Micyllus (Frankfort and Heidelberg), Sturm (Strasburg), Trotzendorf (Goldberg, in Silesia), and many others of equal renown in their age.

### Valentine Trotzendorf. (1490-1556.)

Trotzendorf was for 25 years head-master of a school at Goldberg, and with Sturm the most prominent teacher of his age. As disciplinarian he ranks high above the school men of his time.

SCHOOL GOVERNMENT.—His school was organized on

a republican basis, the pupils participating in the government.

A *magistracy of pupils* was instituted, composed of a *consul*, 12 *senators*, and 2 *censors*. Trotzendorf had the title *dictator perpetuus*. If a pupil was accused of any wrong act, he had to defend himself before the senate. He was allowed a week to prepare his defense. The decision of the senate was final. Trotzendorf insisted strictly upon the execution of the senate's judgment.

His principle was: "Those will best govern (as men) according to laws who as boys have learned obedience to laws."

The principles underlying this system of school government were adopted by the schools of the Jesuits. Modifications of the plan have been commended from time to time and probably also put in practice. The Bell-Lancaster system was a new form of the plan. At the Goldberg school some of the older pupils were appointed to assist in teaching the lower classes.

### John Sturm. (1507-1590.)

Sturm, the renowned rector of the academy at Strasburg (1537-81), was one of the greatest masters of school of organization in his time.

1. The aim of schooling was to him threefold: piety, knowledge, and eloquence.

2. Confining himself wholly to the teaching of Latin and Greek, he sacrificed everything else; even the mother tongue was entirely ignored and banished from the school; neither did history, geography, and the natural sciences appear in his curriculum. Arithmetic was not taken up till after the classics had been mastered, and geometry and astronomy were taught only in the highest class of the academy.

3. **METHODICAL PRINCIPLES.**—"Select always the necessary and leave out the superficial; strive everywhere for perspicuity, and aim at *multum, non multa*—(much, not many things): proceed everywhere methodically in questions and answers; make learning neither too difficult, nor too easy; in this allow yourself to be guided by the individuality of your pupils and their



powers of apprehension." Proceed from perception to the notion ; from the thing (fact) to the word, aiming at gradual organic development.

The teachers at Sturm's school (9 and 10 classes) were required to be thoroughly familiar with the scope and limits of the work prescribed for their particular class as well as with that of the class preceding and following theirs (continuity and inner connection).

Sturm was celebrated in his time as the greatest school organizer and methodician. His counsel was often solicited abroad. The English schools at Eton, Winchester, and Westminster framed their courses of study after the Strasburg model. The secondary schools of Germany, England, and our own country continued Sturm's plan in a modified form till late in our century.

Rabelais corresponded with Sturm and commended his efforts to restore the classic languages and to teach only the purest and most elegant (Ciceronian) Latin. (The Latin of the middle ages was a clumsy corruption that probably no Roman would have recognized as his language.)

### Roger Ascham. (1515-1568.)

Ascham was for a time the Greek tutor of the princess Elizabeth, afterwards queen, and subsequently became Latin secretary to Edward VI., continuing in this office under Mary and Elizabeth, until his death in 1568. His celebrated pedagogic work, "The Scholemaster, or a Plain and Perfitte Way of teaching children to understand, read, and write the Latin Tonge," was published three years after his death. The first part of this book treats of education in general, the second of the method of teaching Latin. The methodical rules indicated in the latter part belong to the best that were ever given for the teaching of dead languages.

Ascham adopted Sturm's maxim, "*Multum, non multa*," which he expresses tersely in the words, "a small area well cultivated." He insisted that the child should be taught to *understand*, not merely to memorize, and to be filled with "a *love* of learning, a *desire* to labor, a *will* to take pains."

His masterly treatment of the method of teaching Latin is shown in the following: "Let the master read unto him the Epistles of Cicero. First let him teach the child cheerfully and plainly the cause and matter of the letter; then let him construe it into English so oft as the child may easily carry away the understanding of it; lastly, parse it over perfectly. This done thus, let the child by and by both construe and parse it over again, so that it may appear that the child doubteth in nothing that his master taught him before. After this the child must take a paper book, and sitting in some place where no man shall prompt him, by himself, let him translate into English his former lesson. Then, showing it to his master, let the master take from him his Latin book, and pausing an hour at least, then let the child translate his own English into Latin again in another paper book. The master must compare it with Tully's book, and lay them both together."

It is difficult to trace the effect of Ascham's work on later educationists, but doubtless Mulcaster was greatly influenced by it and the improvement of teaching in the English grammar schools in Shakespeare's time seems to indicate that "The Scholemaster" had borne fruit.

### Richard Mulcaster. (1530-1611.)

Mulcaster, the celebrated English teacher, was for twenty-five years the headmaster of the Merchant Taylor's school at London. Many of his pupils became eminent scholars, among them the greatest of the Elizabethan poets, Edmund Spenser, also Sir James White Locke and the Bishop of Winchester, the renowned Dr. Lancelot Andrewes, on whom Milton wrote an elegy.

Mulcaster's most noted works are the *Positions* (1581) and the *Elementarie*. The former book has been made available to the teachers of to-day by R. H. Quick's reprint. The latter work will in all probability be republished soon. An excellent paper on *Mulcaster and His "Elementarie,"* by Foster Watson, read before the College of Preceptors, was published in the *London Educational Times* and appeared in a condensed form in EDUCATIONAL FOUNDATIONS.

Mulcaster was a fine classic scholar, but his peda-



gogic treatises were written in English, a significant step forward in an age that thought only of Latin as a literary language. He was an enthusiastic advocate of the teaching of the mother tongue and for this reason alone is entitled to a prominent place among the great educationists of the sixteenth century. In the "Elementarie" he wrote :

"Our own language bears the joyful title of our liberty and freedom, the Latin remembers us of our thralldom and bondage? I love Rome, but London better; I favor Italy, but England more. I honor the Latin, but I worship the English. . . . I honor foreign tongues, but wish my own to be partaker of their honor. Knowing them, I wish my own tongue to resemble their grace. I confess their furniture, and wish it were ours. Why should not all of us write in English? . . . I do not think that any language, be it whatsoever, is better able to utter all arguments either with more pith or greater plainness than our English tongue. . . . not any whit behind either the subtille Greek for crouching close or the stately Latin for spreading fair."

His main educational contentions, according to Foster Watson, were :

- "1. Culture and learning for those who have the wit to profit by it, whether rich or poor. Adequate knowledge for those who go into trade.
  2. Education for girls and women, as well as boys and men. Higher education for girls who have good abilities.
  3. Training colleges for teachers.
  4. Physical training for all—boys and girls, teachers and pupils, and this to be continued in after-life.
  5. Liberal education, with disinterested aims for the elementary schools.
  6. The best masters to take the lowest classes.
  7. Drawing and music to be taught in every school, not as 'extras,' but as essentials."
- "May it not fall out that such a thing as this may be called for hereafter, though presently not cared for, through some other occasion which hath the rudder in hand?"

## A NEW MOVEMENT.

The learning of dead languages and religious dogmas was given undue prominence in the schools of the humanists. The practical side of life was ignored. The main interest of the age centered in the advancement of the higher institutions of learning; the elementary school was neglected.

The opposition that naturally arose against this one-sided turning away from the requirements of actual life, found its first forcible expression in the writings of Rabelais. He was followed by Montaigne and Bacon. The movement started by these men has been called *realism* because it aimed at practical life-efficiency above everything else, and was most closely connected with reality. In opposition to the verbalism of the humanists, the realists advocated the acquisition of practical knowledge that would meet the needs of actual life, and urged the teaching of *things* rather than words. Through realism the natural sciences and physical training were added to the school curriculum, and the method of teaching underwent a complete change.

Four distinctive steps will be noticed in the growth of the movement:

1. The necessity of instruction in sciences and arts was shown and the method outlined.—*Rabelais*.
2. Introduced in school-room practice, the lack of a logical organization of the sciences became apparent. The method was incomplete, having no firm basis of principles.—*Schools of the Jesuits*.
3. The sciences were reconstructed, a universal and concrete method worked out, and a systematic and complete application of the method to the facts of nature determined.—*Bacon*.
4. The principles of Bacon were transplanted into the theory of teaching.—*Ratich* and *Comenius*.

## Francis Rabelais. (1483-1553.)

Rabelais, the satirist of the Renaissance, was born at Chinon, France, about 1483 (1490, according to others). He joined a religious order, and spent many years in a monastery. He was greatly interested in the efforts of

the humanists and the Reformation. He was well versed in literature, both ancient and modern, and the sciences. His love for the classics and connection with leading



F. RABELAIS.

humanists subjected him to violent persecutions by monks and theologians. His books and writings were confiscated, and he was imprisoned for a time, but managed to escape. At Lyons, 1532-34, he practiced as physician at a hospital, and lectured on anatomy. Here he wrote a number of books that exposed him to new persecutions. Later he published his works in Greek, Latin, and Italian. He is said to have died at Meudon 1553, where he was for eight years

the cure of a small parish. His pedagogic masterwork is a romance of three giant kings, which appeared under the title "The Inestimable Life of the Great Gargantua, the Father of Pantagruel.\*" This contained his thoughts on education.

#### OUTLINES OF EDUCATIONAL IDEAS.

1. The *aim* of education is a complete man, who fears, loves, and serves God and loves his neighbor as himself, who is strong and healthy of body and skilled in art and industry, who possesses the greatest possible amount of knowledge, and loves it and constantly strives for greater perfection in it.

2. Corporal punishment and severe discipline is to be banished. Kindness and forbearance are to be the guides of government. Example and a well regulated course of procedure lead to the formation of good habits.

3. ACQUISITION OF KNOWLEDGE : LANGUAGE.—The mother-tongue is to be taught ; also Greek, Latin, Hebrew, Chaldean, and Arabic.

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\*It is said that more copies of "Gargantua" were sold in two months than of Bibles in nine years, most likely because it had been condemned by the clergy.

*Nature and Man.*—Particular attention is to be devoted to the natural sciences. (The schools of R's time knew nothing of these studies.) The pupil is to be taught also the structure of the body† and the principal rules of hygiene. All this is to be studied not merely for the sake of gaining knowledge, but to fill the pupil with a love of nature and mankind, and to show him the greatness and wisdom of his Creator.

GLIMPSES OF METHOD: Gargantua and his teacher contemplate the stars of the heavens. At table they converse about the food before them, about its nature, quality, and properties. On their walks across fields and meadows they study botany. Every object that presents itself to the senses is carefully observed. Workshops, spiceries, and laboratories are visited. Once each month teacher and pupil go into the country and pass the whole day in playing, singing, dancing, frolicking in some fine meadow, hunting for sparrows, collecting pebbles, fishing for frogs and crabs." On rainy days the pupil employs his time in manual labor, "in splitting and sawing wood, in threshing grain in the barn," etc. He is also taught to draw and construct various objects and design. To keep alive the interest of his pupil the teacher constantly provides opportunities for practical application of the acquired knowledge.

PHYSICAL CULTURE: Rabelais declares himself in favor of a regular course of gymnastics which tends to strengthen the body and to develop health, skill, and brisk movement. Gargantua is to play ball, to toss it with the feet and throw it with the hands; he is exercised in marching and running, in jumping over trenches and hedges, in swimming in all possible positions, in managing a boat under most difficult conditions, in climbing trees and ropes, etc. Play and manual training are also comprised in this scheme.

RESULT.—The ideas of Rabelais have exerted a powerful influence in shaping the theory of modern education. Their effect was not immediate. The terrible religious wars of the age made all attempts at reform in educational practice impossible. But, though suppressed for

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†" By frequent dissections acquire a knowledge of the other world—which is *man*,"—Rabelais.

more than two centuries, the pedagogic discoveries of the Sage of Chinon lived on. Montaigne, the author of the famous *Essays* (1533-1592), handed them down to posterity. Through him Locke received them and made them the basis of his *Thoughts concerning education*. In the 18th century they broke forth with tremendous force. The *Emile* of Rousseau was the *Gargantua* of a new era. In it the pedagogy of Rabelais was further developed, adapted to the conditions of the age and founded on a new philosophic basis. Its influence appears also in the works of Ratich and Comenius, strange as it may seem. In all probability Ratich became acquainted with the ideas of Rabelais through John Fischart (-1589) who introduced them in Germany through his elaboration of *Gargantua and Pantagruel*. Comenius received them from Ratich. Later we meet with them again in the writings of Basedow. Thus their effect has been an important factor in the building up of the modern science of education.

### Schools of the Jesuits.

In order to stem the torrent of free thought that began with the birth of Protestantism, Loyola (1491-1556) organized the order of Jesuits. This association was to assume control over church, state, and family, and to educate mankind in accordance with the doctrines of the Catholic church. The schools established by this order were for almost two centuries the foremost institutions of learning. Francis Bacon pointed them out as models to his time. "As regards pedagogics," he wrote (*DeAug. Scient.*, vol. 6, ch. 4), "consult the schools of the Jesuits; they are the best that have ever existed in this direction."

The Jesuits adopted a carefully planned educational theory; in their school organization they followed Melanchthon; in methods Sturm was their model; in discipline the principles and scheme of Trotzendorf were their guide; the ideas of Rabelais respecting the teaching of arts and sciences, physical training, and play were put in practice. They were the first teachers who organized their educational system on a psychological basis. They studied the special gifts of their pupils and



afforded them full and free development. The founder of their plan of school organization and teaching was Claudius Aquaviva.

While there exists wide divergence of opinion regarding the order itself, it is conceded that it made great contributions to the advancement of educational practice.

### Francis Bacon. (1561-1626.)

Bacon (Lord Verulam), the founder of empirical philosophy,



FRANCIS BACON.

was born in London, 1561, and died at Highgate, 1626. His principal works are the well known "Essays," the "Advancement of Learning," and the "Novum Organum." He was the first to make the method of induction the object of comprehensive reflection and investigation. He devoted his life to the inauguration of a reform of the existing sciences and the reconstruction of all knowledge.

#### THOUGHTS ON EDUCATION.\*

1. The teacher must know clearly the individuality of his pupil and determine his future manner of living" (character).

2. "In that to which the mind is most inclined by reason of special gifts, or native propensities, progress will be greatest ; though with art much may be mended and supplied that by nature is lacking, for instance, for the flighty (superficial and wandering) mind the study of mathematics is an excellent cure ; assuming that it be inattentive also in this instruction, mathematical demonstration must be begun anew." (Knowledge of mathematics is to be gained *step by step* through *well-directed self-activity*.)

\*We follow mainly Bacon's "De Augmentis Scientiarum" (vol. vi., ch 4). The "Novum Organum" and "Advancement of Learning" have also been quoted.

3. "The end of knowledge is the glory of the Creator and the relief of man's estate."

4. "The earliest education is as important for the whole life, as good care for plants in the time of germination."

5. "Instruction in public schools has great advantages over private instruction ; for there is more of emulation, attention, and example."

6. Great care is to be exercised in the selection of subjects of study.

7. There should not be too much restraint. After the tasks are learned the children should have sufficient liberty to play and work for themselves at that which interests them individually.

8. There are two chief methods : one proceeds from the easy to the difficult, the other exercises power by beginning with the difficult. Both methods should be connected.

9. It is necessary to provide plenty of exercises. But there must be change and variety, lest mistakes be exercised along with the rest.

This is particularly the case where something is "drilled" that has not been fully and rightly comprehended by the pupils.

10. All notions that are not derived from the observation of the nature of the things, are idols that obscure human understanding and hide nature behind a dark veil ; they give knowledge of words, but not of things. Hence nature must be contemplated with the eyes instead of studying it from books. "Man, the servant and interpreter of nature, can do and understand so much, and so much only, as he has observed in fact or in thought in the course of nature ; beyond that he neither knows anything nor can do anything." To penetrate into the recesses of nature, the mind must be led to particulars and their series and order, and must lay aside its preconceived, false notions and become familiar with facts. "All depends on keeping the eye steadfastly fixed upon the facts, and so receiving their images simply as they are ; for God forbid that we should give out a dream of our own imagination for a pattern of the world."

## The Seventeenth Century.

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### BEGINNING OF REFORM IN PEDAGOGICS.

Ratich\* (1571-1634) made an attempt to introduce principles of Bacon's philosophy in pedagogics. But as he aimed at notoriety and self-aggrandisement rather than the good of education, his work lost much of its force. By his agitations for school reform he prepared the way for the later masters in the educational field; that is perhaps his greatest merit. Comenius accomplished infinitely more: he worked with disinterested zeal for the elevation of the people and framed a system of education that up to this day has not been excelled in harmonious completeness. He built on Bacon and adopted what appeared sound from Ratich's system. Latin, which up to that time was considered the one and all in education, was forced into the background and instruction in the mother-tongue pushed to the front. Comenius demanded that teaching should begin with an actual observation of things and not with a verbal description of them, and should follow the natural development of the mind. He elevated education to the rank of an art, regulated by a distinctive theory.

#### John Amos Comenius. (1593-1671.)



J. A. COMENIUS.

Comenius (Komensky), the most influential educationist of the seventeenth century, was born at Hungarian-Brod, Moravia, March 28, 1592, and died at Amsterdam, Holland, Nov. 15, 1671. His early education was neglected. It was not till the age of sixteen that he entered a Latin school. He attended the academy at Herborn and studied theology and philosophy at Heidelberg.

As teacher of a school at

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\*Or Ratke.



Prerau, he attempted a reform of teaching after the plan of Ratke's "Improvement of Instruction." In 1618, he became pastor of the Moravian church at Fulnek, at the same time directing and supervising the work of a school. Believing that the want of good and methodically arranged school-books was mainly responsible for the wretched state of instruction, he set out to write such books. But the Thirty Years' war had broken out, and when, in 1621, Fulnek was ransacked by the Spaniards, Comenius lost all his manuscripts, together with his library and the greater part of his property. In 1628, he left for Leszna, Poland. Here a number of the exiled Moravian Brethren had settled. Comenius was appointed principal of their academy.

He published his first great work, the "*Janua Linguarum Reserata*" (Door of Languages Unlocked),\* in 1631. The master work of Comenius, the "*Didactica Magna*," written originally in Bohemian, appeared in a Latin translation about 1638. An abstract of this book was published in England. The "*Didactica*" was the first complete systematic treatise on education ever written. The best known of the works of Comenius is the "*Orbis Pictus*" (The World in Pictures), the first picture book for the systematic instruction of children. It appeared at Nuremberg, in 1657, and was for almost two centuries the most popular text-book for the instruction of children. Goethe writes that in his childhood there was no other book of the kind used. Basedow's "*Elementary*" was modeled after the plan of the "*Orbis Pictus*." Pestalozzi made use in his school of either the book of Comenius or that of Basedow. Fröbel was well acquainted with it. In New England, New York, and Pennsylvania, probably also in other colonies, it was to be found in many households at the beginning of the 18th century. To-day, quite a number of teachers are using it as a guide for language lessons.

Comenius received flattering offers from Sweden, England, Holland, and Transylvania, to reform the systems of public instruction there, after his plan. In 1639, according to Cotton Mather, he was invited to the

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\* It was, shortly after its publication, translated into 12 European and 4 Oriental languages.

United States to accept the presidency of Harvard college, but declined.

#### PRINCIPLES OF TEACHING.

THE AIM.—Man is by his Creator endowed with certain powers, “the seeds of intelligence, virtue, and godliness.” It is his appointed life-duty to strive for that perfection which best prepares him for his future eternal state of being in and with God. This perfection consists in the acquisition of intelligence, virtue, and piety and is attained by education. Hence, it is the object of education so to direct and control the development of man’s innate powers that he may fulfill his destiny wisely and conscientiously.

UNIVERSAL EDUCATION.—“We cannot cut a Mercury out of every piece of wood,” writes Comenius, quoting a Greek author, and adds : “but we can make a man of every human being.” Hence, “*all* must be educated—the feeble-minded to overcome dullness, the gifted that their mind might not turn to the useless and harmful.”

RULES FOR TEACHING.—Standing on the maxim, “*We learn to do a thing by doing it*,” Comenius makes self-activity the basis of development. All that is required of education is to stimulate and direct it and to remove obstacles that block the way of healthy growth. This is accomplished by following the principle, “*Teach in accordance with the laws of nature*.” The following rules are deductions from this principle :

1. Follow the natural development of the mind.
2. “Instruction must begin with a real observation of things, and not with a verbal description of them.” (First the idea, then the word.)
3. Be progressive as well as thorough.
4. Proceed from the near to the remote ; from the easy to the difficult ; from the simple to the complex ; from the known to the unknown.
5. Not many things, but much ! (*Non multa, sed multum*.)
6. Adapt the studies to the capacity of the pupil.
7. Assign no task until the method of doing it has been taught.

8. Things naturally connected in themselves should be joined together in teaching.

9. Skill and self-reliance is attained by practice.

10. "Teach the practical use of knowledge."

"By doing, and not till then, does man reach the state of true being."

### Condition of the Elementary Schools.

The elementary schools after the Reformation were wretchedly poor, and continued in this state till late into the 18th century. They were state institutions, it is true, but the churches had full administrative powers, the governments simply holding them responsible for the instruction of the young and supplying the required funds. The general belief was that the safety and welfare of society depended on the Church, which accordingly had been placed under the direct control of the State. If the government desired any changes in the policy of the schools it directed the Church to make them, thus recognizing it as the responsible agent in all matters educational. The duties of minister and school-master were frequently combined. Where this was not the case the teacher was appointed by an ecclesiastical body, and had to give a pledge "to submit to the discipline of the Church and to teach the children the catechism and such other knowledge which is useful to them." This made him an officer in the Church.

The progress that had been made in education since the close of the medieval age was, briefly told : (1) elementary schools were established and maintained by the government ; (2) some instruction was given in the mother-tongue ; (3) the aim was to benefit the individual child, and not merely to advance the interests of the Church. In some countries, notably Holland and Sweden, great improvement was made also in the discipline and methods of the schools. But, taking it all in all, the educational practice differed but little from that in vogue before the Reformation. The Thirty Years' War followed and interrupted the reforms that were attempted. Elementary education continued in a low state until late into the 18th century ; in fact, until Base-

dow began his agitations and effected a complete change in school-room practice.

At the beginning of the 18th century there were to be found villages that had no schools whatever. In others the worst building of the whole place served as school-house and dwelling of the teacher, and often also of his domestic animals. The average village school-room was a most miserable, low, and dirty place. Ventilation was not at all provided for. Dust, filth, and a foul atmosphere characterized the room where children were expected to remain for hours, forced into low and narrow seats without any backpiece. The health, comfort, and happiness of the little ones was entirely disregarded. It often happened that during the cold and stormy winter days the school-room could not be warmed, either for lack of fuel, or because the stove was in need of repairs.

The school-houses of the large cities were in somewhat better condition, and were at least supplied with the necessaries. But their appearance was not at all inviting in the light of to-day; they looked like gloomy prisons. Windows were scarce, and the school-rooms low, dismal, and ill-ventilated.

The children were taught the four R's, to wit, readin', 'ritin, 'rithmetic, and religion. In some schools they did not teach arithmetic, and we read that in Prussia, for instance, "nearly every community was set in an uproar when it became known that the daughters of the peasants were to learn not only the catechism, but also writing."

In those days good common school-teachers were scarce. Anybody was considered good enough for the office who could be hired cheap. The people turned the school over to adventurers, discharged soldiers, artisans who, for lack of skill could find no other employment, migrating students of theology, day-laborers, and others equally unqualified. These knights of the whistling rod were accordingly held in contempt. If a man of good repute became a schoolmaster he was regarded with suspicion; some would think that he was a rogue in saint's garb who had low objects in view, and the more charitable people would decide that he was

doing penance for some secret crime. In Prussia, according to Buesching, "the council of education," of which he was himself a member, "used every possible means to abolish the continued use of the cane, and to prevent *non-commissioned officers addicted to brandy*, from being appointed to the office of teachers of the higher and lower schools. The king (*Frederick the Great*), however, *insisted that his invalids should be provided for*, and they were, therefore, found almost universally filling the offices of village schoolmasters."

The work of the school-keepers is soon told; they were to give tasks, hear lessons, and enforce quiet and order. The greatest part of their time in school was taken up by what passed under the name of religious instruction. The pupils were to stuff their memories with just so many prayers, a large number of passages from the Bible, an equal number of misrhymed hymns, several pages of dogmas and polemics, an array of manufactured theological terms, Luther's Smaller Catechism, with all imaginable notes, explanations, etc.; in short, enough of nearly all religious material to start a faith-hope-and-charity consuming fire in the children's hearts. Next in order of importance was reading, a sort of continuous oral spelling. Writing, some counting, and perhaps also Latin, took up the rest of the time.

The dull monotony of instruction was diversified only by the different modes of punishment, from the holding out a Bible for an hour, or learning by heart the 119th Psalm, down to the whistling of the ever ready baculum. Half of the time the children were unemployed. This was perhaps the greatest misfortune, a greater one at least than the drudgery of the tasks.

Goehring, a German educationist, writes of the school-books: "The few sexton-schools had to be satisfied with the Bible and the catechism, the colleges with a conglomeration of classic anecdotes, moral sentences, and devotional-tirades botched up after ancient patterns. If any one dared to introduce a sheet of geographical or natural historic generalities, he got the reputation of being more than original, and of entertaining revolutionary ideas. Very often instruction in the native language was not at all provided for."



## The Eighteenth Century.

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### Education Built on a Psychological Basis.

Comenius lived in a stormy age. His whole manhood was coincident with the Thirty Years' War and the insurrections that followed in its train. It is not surprising, therefore, that the plans of education that he proposed did not immediately go into effect. A period of complete exhaustion of the people followed. Commerce, manufacture, agriculture, the trades and professions had suffered greatly. The struggle for material existence absorbed all interests. An ideal plan of education could not satisfy the people; it wanted tangible results—something that would make the children practical wage-earners. This desire asserted itself in pedagogics. Locke came forward with a scheme for the bringing up of practical "gentlemen;" Basedow continued and extended it so as to embrace the bourgeoisie and to supply the world with wise rulers, good professional men, practical business men, skilled mechanics, etc. Pestalozzi started out to help the farmers and to furnish the children of the poor in general with the knowledge and skill necessary to lighten the burden of their lot. Material happiness was for a while the end for which the educationists labored. But although these men started out with so low an aim in view, their conception of education broadened gradually, and when they finally gave to the world the result of their investigations, they presented schemes more perfect than there had ever been shown before. More perfect, we say, because they placed education on a firm basis—the laws of the inner life of man. This progress gave a new turn to pedagogic investigation; it led to the final establishment of principles and onward to the construction of a science of education.

1. Discovering a close resemblance between the laws governing the conditions and growth of the outer world and those of the inner life of man, Comenius made the former the guides of education. Hence, although aiming at mind culture, he built mainly on a logical foundation.

2. Locke devoted himself to the study of the human mind and what he gained thereby he introduced into his plan of education, thus substituting psychological principles for those derived from the organization of the outer world. He also gave a deeper meaning to the oft-repeated demand for adaptation of educational effort to the individuality of the pupil. "Each man's mind," he wrote, "has some peculiarity, as well as his face, that distinguishes him from all others; and there are scarcely two children who can be conducted by exactly the same method." Locke pointed out a psychological basis for the method of teaching. His aim was merely utilitarian in character; the pupil was to be prepared to become an intelligent, active, and useful member of society. Whatever the usage of the world or the standard of fitness, would then be the aim of education. This narrow view, which cuts off all strife for an ideal humanity, was upheld also by Basedow.

3. Basedow undertook to revolutionize the practice of education, following in this mainly the theory of Locke. His plan was based on psychological laws, as he understood them. He was a practical teacher all his life and could give more definite and applicable rules for education than Locke and later Rousseau, who never had any experience in actual school work. Hence he accomplished more than they and other theorists before him. He came to the conclusion that in order to teach in accordance with psychological laws, mere knowledge of the things to be taught was of least importance, understanding of the nature of the children and *how to teach* the principal qualification of the teacher. His one mistake was that he aimed only at usefulness and ignored too much the higher purpose of life.

4. Rousseau chose a higher standard than either Locke or Basedow; he aimed at the most complete development of the individual man. His plan was that of Locke, so modified as to be in conformity with his idea of the end to be reached. He gave a new and powerful impulse to the study of the child and exploded the purely utilitarian idea of education. Pestalozzi caught the spirit of this educational message and was inspired with the thought to help advance the education of the people.

5. Through the influence of Pestalozzi the truth that all education must proceed in accordance with psychological laws was established for all times. The end he aimed at was "harmonious development of *all* powers."

### John Locke. (1632-1704.)



JOHN LOCKE.

Locke, the illustrious English philosopher, was born at Wrighton, in Somersetshire, August 29, 1632, and died at Oates, in Essex, October 28, 1704. His greatest work, the *Essay Concerning Human Understanding*, was published in 1690, about fifty years after the appearance of Comenius' *Didactica Magna*, and soon became famous all over Europe. This was followed in 1693 by his pedagogic treatise, the *Thoughts on Education*. His well-known book on *The Conduct of the Understanding* appeared after his death.

#### OUTLINE OF EDUCATIONAL IDEAS.

1. The keynote of education is contained in the ancient aphorism, *A Sound Mind in a Sound Body*. Education must begin at the earliest possible period in life. The body must be hardened to become a healthy and hardy servant of the mind. The mind must be trained to virtue, subjecting passion and mental appetites to reason and conscience. More clearly defined, the object of education is to give a human being wisdom, or power to manage his business ably and with foresight in this world, good breeding, knowledge of the world, virtue, industry, and a love of reputation.

2. DISCIPLINE.—Children, when little, should look upon their parents as their absolute governors, and as such stand in awe of them; when they come to riper years, they should look on them as their best friends, and as such love and respect them. Children who have been most chastised, seldom make the best men; cor-



poral punishment is, hence, to be reserved for cases of obstinacy. Appeals to the child's sense of honor and shame are to be employed. To flatter children by rewards of things that are pleasant to them is carefully to be avoided. Make but few laws, but see that they will be well observed when once made. "He that has found a way how to keep up a child's spirit, easy, active, and free, and yet at the same time to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education."

3. INDIVIDUALITY OF THE CHILD.—"God has stamped certain characters upon men's minds, which like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary."

4. GENERAL REMARKS.—(a) Locke's state of health was very precarious; he was a physician: Emphasizes the importance of physical training, care of health, and hardening of the body.

(b) Was the tutor of the son of a nobleman: (1) prefers private education to the public school, (2) aims at educating a "gentleman," (3) demands that the individual nature and aptitude of the pupil be considered.

### John Bernard Basedow. (1723-1790.)



J. B. BASEDOW.

Basedow was born at Hamburg, September 12, 1723. He attended the Johanneum, a renowned classic high school of his native city, and continued his education at Leipzig, where he studied theology and philosophy. From 1749 to 1753 he was the tutor of a little boy at Borghorst, Holstein. This marked the beginning of his educational reform work.

His original method of teaching created quite a sensa-

tion in his time. His success encouraged him to publish a Latin dissertation, "On the best and hitherto unknown Method of Teaching the Children of Noblemen," which he presented to the University of Kiel, in 1752. He attacked in this pamphlet the faulty, unnatural methods then in vogue, and proposed a shorter and more pleasant way, which he called "the natural way of teaching children." This was followed in the same year by an "Account of how said Method was actually put into Practice and what it has effected." In 1753, he became professor of a Danish academy. There he wrote the "Practical Philosophy" which appeared in 1758. Two chapters, "On Education" and "On the Instruction of Children," gave an outline of his plan of a system of education. Afterwards he was a teacher in Altona. He continued his agitations for reform by writing a great number of books, the most valuable of which were the "Appeal to Philanthropists and Wealthy Men, Respecting Schools and Studies and their Influence on the General Good," and the "Book of Methods," his famous manual of instruction. In 1774, he established the Philanthropin at Dessau, a model school in which his plans were put in operation. This institution continued for twenty years. Its influence has done more to banish abuses from the school-rooms than all that had been said and written up to that time. Basedow died at Magdeburg, July 24, 1790.

#### OUTLINE OF EDUCATIONAL IDEAS.

SOME GENERAL PRINCIPLES.—I. "The aim of education shall be to prepare children to lead a generally useful, patriotic, and happy life."

2. Education is development and exercise of the child's mental and physical powers.

3. The formation of character is of greater worth than the acquisition of knowledge.

4. Everything according to the laws of Nature.

5. Sense-perception is the basis of all knowing.

PRINCIPLES OF INSTRUCTION.—I. The primary object of education should never be forgotten.

2. "Instruction as pleasant as its nature permits."

3. "Proceed from the easy to the difficult in 'elementary' order."

4. Facts are worth more than words.

5. "Not much, but downright useful knowledge, which can never be forgotten without proving a great loss to the individual."

PHYSICAL AND MANUAL TRAINING.—It is the duty of the educator to look to the preservation of health, and to strengthen and exercise the physical powers of the child. "Wrestling and the other parts of gymnastics or exercises of the body should be restored."

Manual training, drawing, and painting are necessary parts in a complete education.

FAMILY, SCHOOL, AND STATE.—Parents are naturally the first rightful and most responsible educators. They should consult with experienced and successful educators on the best means and methods. "It is necessary for a good education that children have much intercourse with children." Parents must co-operate with the school.

Public school education is of greater worth than that by private tutors.

All schools should be under state control. Special attention is to be given to the sanitary condition and equipment of school-houses. A council composed of competent educators is to examine and appoint teachers, and to be held responsible to the nation for those to whom they entrust the education of children.

Competent teachers should be given a certificate of good character and professional capacity by the council of education. After a few years of successful work in the school-room they should be appointed for life, *without an examination*, and if they discharge their duties faithfully, they ought to receive a reward from the state.

#### RESULT.

Basedow has written about one hundred books, some of them very voluminous, and through them has contributed much to the advancement of education. But the greatest and most effective of his works was the establishment of the Philanthropin. It revolutionized educational practice and prepared the way for the doc-

trines of Pestalozzi and Frœbel. The introduction of gymnastics and manual training into the schools we owe directly to the influence of that institution. Schlosser, a German historian, who, by the way, was not at all an admirer of Basedow, sums up its effects as follows: "The whole nature of the school system has undergone a thorough change among us in our century, in some places earlier and in some later. The authorities awoke from their long slumber as a new generation took their seats. German institutions were established, in which an education was given calculated to qualify men for the practical business life; the middle classes were trained and taught as their circumstances of life required them to be; and the female sex, whose education had previously been completely neglected, was rescued from the servile condition to which it had been condemned."

### Jean Jacques Rousseau. (1712-1778.)

Rousseau was born in Geneva, June 28, 1712, and died at Ermenonville, near Paris, July 2, 1778. Some



J. J. ROUSSEAU.

one has summed up his life and work in this laconic criticism: "Jean Jacques Rousseau was *born* at Geneva, *thought* at Paris, *wrote* at Montmorency, *plagued* and *tormented himself* everywhere. His *body* he left to Ermenonville, his *head* to Emile, his *heart* to Julia, and in his Social Contract he bequeathed to the world the *restlessness* of his soul." The *Social Contract* became the text-book of the French Revolution. "*La Nouvelle Heloise* (Julia), written to

turn all hearts to nature for the sources of highest and purest delights, stands to-day unrivaled in beauty of description, the masterwork of a poetic genius. *Emile* has become a classic in the literature of education.

#### THE KERNEL OF THE "EMILE."

The ideal aim of education is happiness, Absolute

happiness is an impossibility. He who knows best how to support the good and the evil of life, is the best educated. The master-work of education is to make a reasonable, self-reliant man. The educator's guide is the order of nature, as exemplified in the natural development of man's physical and psychical powers. Self-reliance is reached through self-activity.

Happiness, according to Rousseau, is to be found only in the original state of mankind; hence the more man approaches truly natural life, the better he is educated. To carry out this purpose he demands of the educator to give as much play room as possible to the self-development of the child which, he holds, is naturally good. All the educator has to do, particularly in the first year of infancy, is, according to Rousseau, "chiefly to prevent that anything is done." The first education is to be "purely negative." Instruction is not excluded from his plan. Hence he gives room to the exertion of a positive influence of the educator on his pupil. But experience is to precede instruction at all times. It is of little if any value to *teach* the sciences; the main thing is that an inclination is awakened in the child for them and that the means by which to learn them are brought within his reach.

Rousseau's masterly educational paradox, the "Emile," contains many valuable suggestions as to the study of child nature. He knew the child well; he had studied him as he had found him in the palaces of the wealthy and in the huts of the lowly; he knew his whims, his feelings, and desires; even his vices had not escaped his observant eye. He pictured him as he was, avoiding all generalizing and entering into psychological discussions. That struck home. Parents recognized their children and the sources of their vices and virtues. That made the "Emile" a power in education that had before, in practice at least, proceeded as if all children were alike and their minds so many empty receptacles that had only to be filled with book knowledge to make them educated. A psychologic basis was established on which pedagogics could build its theory and practice, and abundant material was brought together with which to construct such a basis.



## The Nineteenth Century.

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John Henry Pestalozzi. (1746-1827.)

Pestalozzi was born at Zurich, January 12, 1746. His whole life was consecrated to the uplifting of the poor,



J. H. PESTALOZZI.

suppressed people of Switzerland. As student in the University of Zurich he joined the collegiate association of patriots that fought against unjust oppression of the people and aimed at an ideal social organization. Pestalozzi wrote a number of articles for the "Monitor" of the patriots, in which he embodied his first ideas of social reform. He left the university in 1765 and turned to agriculture to found a home and also to help the poor by setting an

example of improved farming. He was convinced that the condition of the people could not be made better by doing it for them, but by enabling them through education to do it themselves.

In 1774 he founded a farm school for the children of the poor at Neuhof to carry out his ideas. The scheme proved a failure, and left him nearly bankrupt. Eighteen years of poverty followed. In this time the great philanthropist wrote books on education that made him famous. The first work, "Evening Hour of a Hermit," appeared in 1780; then followed his epoch-making "Leonhard and Gertrude, a Book for the People," in 1781. The latter work won the hearts of the people over to his educational ideas and attracted the attention of great thinkers of the age. He continued to write until 1798 when the effect of the French revolution on the country decided him to leave his hermitage. "I want to be a schoolmaster," he said, and went to Stanz at the invitation of the government to take charge of the children that had been left orphans after the devastation of the town by the French. The next

year (1799) he became teacher at Burgdorf. His method of teaching met with opposition, and the civic authorities ordered an investigation. The result was favorable. The committee reported: "He understands how to call out the powers of the child, each one in particular, and to develop and so exercise the natural gifts that pupils of various abilities have made a surprising progress. Pupils eight years of age formerly could hardly read, now there are several among them that are able to write, draw, and figure. Pestalozzi has understood even to inculcate in them a love of geography, of natural history, of geometry." In 1800 Pestalozzi founded a private school together with Herman Krusi. This continued for two years. It prospered and became celebrated. Many foreigners who had heard of its success visited the institution, foremost among them Herbart who became greatly interested in the Pestalozzian principles of teaching.

In 1801 Pestalozzi published "How Gertrude Teaches Her Children," a book that contained ideas on education and instruction that his experiences in the school-room had proven to be sound and good.

After that he taught for some time at Munchenbuchsee. In 1805, began his work at Yverdon; his fame as a "prophet of the people" attracted pupils from far and wide. There was no end of visitors, among them many celebrated Europeans and Americans, particularly teachers; even kings and princes came to see the great teacher at Yverdon.

In 1825 Pestalozzi, retired and went to Neuhof. His last writings were "My Experiences" and the famous "Song of the Swan" in which he bequeathed to posterity the treasure of his ideas. He died February 17, 1827, at Brugg.

*"All for others, nothing for himself,"* which is inscribed on his monument, tells the story of his life. His educational work began with the founding of a house of refuge and closed with the establishment of a school for children of the poor.

#### FUNDAMENTAL IDEAS.

1. The problem and aim of education is harmonious

development of all powers. "As physical nature unfolds its powers in accordance with eternal, immutable laws, so also human nature is subjected in its development to similar laws. On these laws pedagogics must be based. All instruction and all education must have a *psychological foundation*; education and instruction must proceed in accordance with the same laws that nature itself follows. The method looks upon the soul of the child not as a *tabula rasa* that must first be written upon from without, nor as an empty, hollow vessel that is to be filled with foreign matter in order to contain something, but as a real, living, self-dependent power that unfolds itself with the first moment of its existence, after its own laws."

2. (a) "MORAL CULTURE is the pure unfolding of human willing through the higher feelings of love, gratitude, and confidence as they express themselves as germinating in the pure relation between child and mother. The aim of this culture is the moral perfecting of our nature; its means are exercises in the desire for moral feeling, thinking, and doing."

(b) "INTELLECTUAL CULTURE is the pure unfolding of human ability, or our power of reason through a most simple habituating of its use. The aim of intellectual development is to produce in man clear concepts. The starting point of knowledge is *sense perception*, the end the raising of the sense-percept to the *concept*."

(c) "PHYSICAL CULTURE is the pure development of ability or the many-sided physical powers within man through the simple habituating of their use. The starting point of this unfolding is *movement*, the aim, *power, graceful carriage, and skill* in handicrafts and arts."

3. Spontaneity and self-activity are the necessary conditions under which the mind educates itself, and gains power and independence. "Nature develops all the human faculties by practice, and their growth depends on their exercise."

#### SUMMARY.

Pestalozzi is justly honored as the founder of modern



pedagogics. His influence, particularly on elementary education, has been prodigiously powerful. The primary school of to-day is built on his foundation principles. His ideas have immortal power. They have been further developed by his followers, *practically* by Diesterweg and Fröbel, *theoretically* by Herbart and Beneke. Rosenkranz, whose work on the "Philosophy of Education" is well known to American educators, was a Pestalozzian. Herbert Spencer also should be mentioned among the illustrious followers of the great teacher of Yverdon.

Denzel, whose works were formerly very extensively read in our country and have contributed much to the development of the object lessons, so called, was not strictly speaking a disciple of Pestalozzi, but he built his system on the same basis; "sense-perception (observation) is the absolute foundation of all knowing."

### Frederick Fröbel. (1782-1852.)

Fröbel the founder of the kindergarten system, was born at Oberweissenbach, in the Thuringian forest, April 21, 1782. He became a forester, studied at Jena, took up agriculture, was for a time employed in the

government service, and, in 1805, accepted a position as teacher at Frankfort. From here he went for two years to Pestalozzi's school at Yverdon. He continued his studies at Göttingen and Berlin, then enlisted in the army, and in 1817 opened an educational institution at Keilhau, together with two other teachers. Here he published his pedagogic ideas, in a work on "The Education of Man" In 1840 he founded the first kinder-



FREIDRICH FRÖBEL.

garten at Blankenburg, Thuringia. He died June 21, 1852. His motto was: "*Come let us live for our child-*

ren,\* then the life of our children will bring us peace and joy, then we will commence to become wiser, to be wiser."

#### PURPOSE OF THE KINDERGARTEN.

Kindergarten means children's garden. The teacher is to be a gardener, whose business it is to develop the natural capabilities of the human plants under his charge; *not* by hot-house forcing, but by patient cultivation of bodily and mental health and vigor, especially of the feelings of sympathy and affection to each other, and of love and gratitude to their parents and their heavenly Father.

Fröbel agreed with Petalozzi, whose immediate disciple he was, that the *first* education of the child is of greatest importance for his future destiny. To this task he devoted his whole life. With the kindergarten he intended to offer a substitute to the children of the poor whose mothers could not find time to educate them and also to supplement home education, to open a wider sphere of activity for the child, to lead him out of the narrow circle of the nursery into intercourse with his equals, to bring him early into nature and to nature, into the garden and through the garden, and to cultivate all his mental capabilities by means of play in order to prepare him that he would derive the highest possible benefit from the instruction of the school. At the same time he aimed to give an example to the home for the bringing up of children and to prepare the feminine sex for an intelligent performance of the duties of motherhood. To carry out the latter purpose a training school for future educators was to be connected with every kindergarten whose attending it to assist the kindergartener in the care for the little ones. Hence an institution that has no higher aims than to take care of infants until they are old enough to enter school, is *not* a kindergarten, but merely a *care school*.

Fröbel said that the kindergarten is to give employment to the children "suited to their nature, to

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\* This is usually rendered: "Come let us live *with* our children." But that is not what Fröbel meant to say. What he aimed at was that the educator should live *for* the children; his whole life was to be devoted to the education of the child, as that all he would think and do was, to be, *not* for his own benefit, but for the benefit of his pupils.

strengthen the bodies, to exercise their senses and to occupy the awakening mind, to make them symbolically acquainted with nature and mankind, particularly also to guide heart and soul rightly and lead it to the source and foundation of all life, to unity with itself." This problem is to be solved in a garden, where this is possible, and by a carefully selected and systematized series of toys with the use of which conversation and singing is to be combined. To have the educative influence of these exercises begin at the very earliest stage of mental life, Frœbel wrote the "Mother and Caressing Songs," a guide for the method of treating the infant in the cradle.

Frœbel distinguishes motion and mental games. The former exercise the limbs and senses; the latter, the mental capabilities. The mental games are: playing with the *ball*, the *cube*, and the *cylinder*, and *building* games with the cube, which is divided in various ways. All this is systematically arranged and divided into six groups or stages. For each of these stages he offers a special play gift.

The *first gift* is a box containing *six balls*, three of the primary and three of mixed colors, arranged after the *colors of the prism*. The *second gift* offers the *cube* and the *cylinder*; and the *third*, a cube divided into eight equal parts, every one of which is a perfect cube. The fourth, fifth, and sixth gifts are progressively modified divisions of the cube. Through the acquaintance with *body* forms, the child arrives at a knowledge of the *plane*. This is cultivated by games with *tablets*. Familiarity with the forms of planes prepares for the apprehension of *lines*. Here colored *sticks* are the toys. The apprehension and observation of the *points*. Seeds, pebbles, shells, beads, etc., may pass for representatives. *Perforating* is the game that illustrates the connection of points in the line. If these "points" made with the perforating needle are connected by *sewing*, or if they are made with pencil or pen on slate or paper and connected by *drawing*, lines are constructed and these develop into forms, etc. With sticks and strips of paper to represent lines, planes and bodies are constructed. The four ways of doing this, as shown by Frœbel, afford

the following games: (1) *stick plaiting*; (2) *lacing* of paper strips or stiff ribbons; (3) *paper plaiting* (this may be followed by plaiting of straw, etc., and even basket making), and (4) *pease work*. These games prepare for others, which follow in this order: paper folding, paper cutting, paper work proper, pasteboard work, and modeling in wax, loam, clay, etc.

*Songs* accompany many of the games mentioned. But the child is to be led also *into nature to nature, i. e.,* to communication with nature. That is why Fröbel wanted his kindergarten to be a *real garden*. The mere *being in the free air* makes the child at home in nature. It enters self actively into the life of nature by *garden work* and by playing with and *taking care of animals*.

To exercise the child's bodily powers Fröbel arranged *motion games*. These are divided into four groups: *marching; representation* games (imitating sounds, movements, etc., that have been observed, as for instance, our "This is the way the sawyer does," or "The mill," etc.) *running* and racing, and *pure games*, where amusement is all that is aimed at. To these motion games Fröbel adds various *ball games*.

Fröbel loved the little ones, and it is this self-sacrificing love that made him great. He had studied the little child on the playground and contributed many valuable ideas to educational psychology. But he made a mistake similar to that of Comenius. After he had become convinced of the importance of the child's play impulse in education, he tried to bring union and harmony into the natural laws, both of mind and matter, and was often led astray in his speculations. He was more a poet than a practical, scientific investigator of child-nature. Hence the symbolizing in his system, so charming to the adult, but to the little child only too often merely superficial play. His play system contains much healthful thought, but also many things that go to show that he has at times completely misinterpreted the child's natural mental appetite.

Wichard Lange, Köhler, and Mrs. Mahrenholz-Bulow, and many other Germans have labored zealously for the development of Fröbel's idea. Through the earnest efforts of Miss Peabody they were naturalized in this

country and have exerted a powerful influence on education. To-day the number of Frœbelians is legion. Some among them have attempted to bring the ideas of their master on a safer psychologic basis and thus contributed greatly to their development. Others seem to believe that the evolution of pedagogics ended with Frœbel; they adore him and all he has said and thought; "The master says so," is their shibboleth, and forget that education is a never ending progress. The majority prove by their declamatory generalities that they have staid behind in the strife for a firm, sound, and lasting theory of education. The kindergarten has set itself a grand ideal. Declamation does not bring it within reach. There must be advance all along the line, in the study of the child nature, as well as in the administering to its needs. "Come let us live for our children!"

### John Frederick Herbart. (1776-1841.)

Few, if any, of the great philosophers who have contributed to the progress that the theory of education has made within the last twenty years, have as wide a renown and as great a number of disciples as Herbart. He was born at Oldenburg in 1776, visited the University at Jena, where he was greatly influenced by Fichte, and, in 1797, accepted a position as private tutor in Switzerland. Being greatly interested in the study of pedagogics, he visited Pestalozzi at Burgdorf, and began to investigate and develop the Pestalozzian ideas.



HERBART.

He was afterward instructor in the University of Göttingen, and, in 1809 was called to Königsberg to occupy the chair formerly held by the celebrated philosopher Kant. He lectured on pedagogics and founded and conducted a pedagogic seminary. With this seminary he connected a school of practice where his pedagogic ideas were practically applied.



He returned to Göttingen in 1833, where he was professor of philosophy till he died, August 14, 1841.

Herbart published a treatise "On Pestalozzi's work : How Gertrude Teaches Her Children " and "Pestalozzi's Idea of an A B C of Sense-perception Scientifically developed." His most noted pedagogical writings are "General Pedagogics," a most remarkable contribution to the science of education published in 1806, and "Outlines of Pedagogic Lectures."

Herbart aimed to mark out a definite field for pedagogics, which he founded on a strictly psychological basis, determining the end to be attained in ethics.

He divides the business (office) of education into three interdependent branches : *government* or discipline, *training*, and instruction. In educational practice these three are intimately connected.

The keynote of Herbart's pedagogy is "*educating*"—that is, *mind and character-building instruction*.

In regard to the relation between education and instruction he says that he has no idea of education without instruction, and, on the other hand, will not recognize any instruction that does not also educate.

Educating instruction does not merely aim at knowledge and technical ability, but above all at the *perfection of the individual*.

In order to reach its aim it must develop in the pupil an interest in all that is good and beautiful, and thus direct and strengthen his moral-esthetic judgment. Its particular work is the production and cultivation of new ideas. To rouse the interest of the pupil requires *attention*, *absorption* of the mind in the object under consideration, *reflection*, or the collection of ideas, and *method*, the proper and well-directed self-activity of the pupil.

The thought that forms the basis of Herbart's theory of education is most forcibly expressed in his own words : "Instruction will form the circle of thought and education the character. The last is nothing without the first ; herein is contained the sum of my pedagogy."



## American Educators.

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### COLONIAL TIMES.

The ideas of Comenius reached America in the early years of the New England Colonies. His "Janua" was known to the learned settlers. Mr. Monroe who has made a very careful research to trace the influence of Comenius on American Education has come across several copies that he finds to have been the property of Harvard students in the early days of the university. Cotton Mather's statement that the great educationist was called to the presidency of Harvard in 1839, has been questioned because no mention is made of the fact in the carefully kept records of the college. Still he may be right. Bacon's writings were studied at Harvard from the opening of the university. Locke's philosophy received particular attention in the first half of the century at Harvard as well as Yale. It would be an interesting study to trace the effects of the educational ideas of the great masters. They certainly exerted a far-reaching influence. The sons of old Harvard and Yale were the leading teachers in colonial times. But only a few chose teaching as a life vocation, and those who did held positions in the higher institutions of learning.

Up to 1769, there was no book on pedagogics published in America. Here and there appeared articles on education, but all very general in character, such as might be written by men who knew little or nothing about the nature of children and the historic achievements of pedagogics. Attempts were also made to devise methods for the teaching of one or the other branch of instruction. The best known work of that time is probably Franklin's "Sketch of an English School," 1749, addressed to the Philadelphia Academy. This contained a plan for the organization of the school, a course of study, and hints regarding the method of teaching. The method was mere mechanical rote-work, the needs and constitution of the child-mind were not at all considered. There is, however, one significant

thought. Dr. Franklin aimed at thorough acquaintance with the English language and literature and left out the ancient languages, which he considered of but very little value for American boys.

#### FIRST AMERICAN BOOK ON PEDAGOGICS.

Christopher Dock, a German Mennonite, was the author of the first complete pedagogic work published in this country. He taught in Pennsylvania for fifty years and was widely known as a skilful schoolmaster. His success in teaching prompted Christopher Sower, the Germantown publisher, to ask him for a description of his method of teaching and management of the school. The MS. was completed in 1750, but the modest writer would not at first give his consent to have it published before his death, and it did not appear in print until 1769. The title of the book was *Schul-Ordnung* (plan of teaching). A copy of the first edition may be found in the Library of the Historical Society of Pennsylvania. Samuel W. Pennypacker, whose "Historical Sketches" contain a biography of Dock, has recently translated part of the work into English.

#### A TEACHER OF THE LAST CENTURY.

J. P. Wickersham, who has made a very comprehensive study of the educational growth of Pennsylvania, gives an account of Antoine Benezet, a Frenchman, who taught for forty years, in and near Philadelphia. "Benezet," he writes, "introduced a great reform in the discipline of the times. He discarded force and governed his school by kindness, appealing to the sense of manliness, honor, and right in his pupils and not that of fear." He seems to have been a devoted student of pedagogic writings. He was familiar with the theories of Rabelais, Montaigne, and Comenius, discussed Basedow's ideas with the German teachers in Philadelphia, and in his last years was greatly interested in Rousseau's "Emile." A letter which he wrote one year before his death shows that he was imbued with the spirit of the great reformers, though very cautious in adopting their plans. Moral-religious culture was his aim. He commended for the school curriculum, besides the ordinary branches,

mensuration, the use of the scale and compass, book-keeping, physics, geography, elements of astronomy, history, physiology and hygiene, etc., and he writes, "The use of the microscope might also be profitably added, in discovering the minuter parts of the creation, etc. Benezet died 1784.

#### GERMAN 'TEACHERS.

Several progressive teachers were to be found among those who came from Germany in the latter half of the 18th century. The agitations of Basedow were then stirring up their mother-country, and they brought the new ideas with them to America. Intellectual 'gymnastics' was their favorite subject of discussion, how to get the child to think correctly and to bring him on the right track when he had gone astray in thought. Their pedagogic text-book was "Thoughts, Propositions, and Wishes Concerning the Improvement of Public Education," by F. G. Resewitz, a follower of Basedow. This comprised five large volumes and was next to Basedow's works, the most exhaustive pedagogic treatise extant.

#### THE ERA OF REVOLUTION.

The revolutions that beginning in America spread over three continents rang in a new era, an era, as Webster describes it, "distinguished by free, representative governments ; by entire religious liberty ; by improved systems of international intercourse ; by a newly awakened and unquenchable spirit of free inquiry, and by a fusion of knowledge, such as had been, before, altogether unknown and unheard of." To preserve and perpetuate the blessings gained in the battles of freedom, all eyes turned to education. A new day was to dawn for the common school.

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#### PESTALOZZIAN ERA.

##### FRENCH INFLUENCE AND JEFFERSON.

In the Southern states began a great educational movement after the Revolution. The ideas of the French encyclopedists and Rousseau were the dominant forces.

Thomas Jefferson joined it, and it is owing mainly to his zeal and energetic reform work that it gave a powerful impulse to the regeneration of education. His primary object was the establishment of a state university on the principles promulgated by the French thinkers. But he was no less interested in common school education. In 1779, he introduced into the General Assembly a bill providing for the foundation of schools, for the *free training of all free children*, male and female, for three years in reading, writing, and arithmetic.\* The admission of girls to the public schools was a step in advance of all that had been attempted in American education up to that time. Moreover, Jefferson gave an important place to reading in the school curriculum; it was to be the avenue to intelligence. The books to be read should contain mainly historical material. His broad plan comprised primary, secondary, and higher education. "Were it necessary," he wrote to Cabell in 1823, "to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science, and the many in ignorance. The last is the most dangerous state in which a nation can be. The nations and governments of Europe are so many proofs of it." In the history of American education the work of no man has had a more powerful and far-reaching influence on the thought of his time than that of Thomas Jefferson. The great educational revival after the war of 1812 sprang from this source.

### First News of Pestalozzi.

#### MACLURE AND NEEF.

The news of Pestalozzi's educational work had reached the United States already in the first decade of the present century. A wealthy Pennsylvanian William Maclure, who was renowned in his time as a scientist, had taken a trip to Switzerland to collect interesting geological specimens. While there he heard the people talk much of Pestalozzi's educational work

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\**Jefferson and the University of Virginia.* By Herbert P. Adams.

and visited the school at Yverdon, in 1805. The school work he there observed made him an enthusiastic admirer of the master. He desired to take Pestalozzi with him to America to introduce his principles of teaching there. He was referred Joseph Neef, who had been Pestalozzi's co-adjutor in the school at Berne. Neef was then teaching in Paris. Maclure immediately wrote to him and later he went himself to urge him to accept his invitation to follow him to Philadelphia. "I have seen Pestalozzi," he said to Neef, "I know his system; my country wants it, and will receive it with enthusiasm. I engage to pay your passage and secure your livelihood. Go and be your master's apostle in the new world."

Neef published two books on education, one in 1808, the first account of Pestalozzi's plan that appeared in our country, the other, containing his "Methods of Teaching," five years later. He conducted a school on Pestalozzian principles in Philadelphia for about twenty years. In 1826 he founded the "Community School" at New Harmony, in Southern Indiana. Here, according to Prof. Boone, were prepared the first teachers in a formal way, perhaps in all the West.

Maclure published a volume entitled "Opinions on Various Subjects" which contains an interesting chapter on "The Advantages of the Pestalozzian System of Education." He also wrote articles for the *National Intelligencer* and interested a large number of intelligent Americans in Pestalozzi's work and principles of education.

#### JOSEPH CARRINGTON CABELL.

Another man to whom our country owes much for the introduction of the Pestalozzian ideas, is Joseph Carrington Cabell, a Virginian. He was a graduate of William and Mary College; and Dr. Herbert P. Adams\* writes "one of the finest types of liberal and professional culture ever graduated from that royal old college, which trained up many statesmen for Virginia." He had studied in Paris, Montpellier, and various Italian

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\*In *Thomas Jefferson and the University of Virginia*, which has been freely consulted in the preparation of this paragraph.

universities. Educational methods appear to have been Cabell's as well as Jefferson's principal object of inquiry. He was particularly interested in Swiss education. He visited Pestalozzi at Yverdon and studied his school and the principles on which it was built. He afterwards endeavored to introduce the Pestalozzian system in Virginia. In 1806 he returned from his tour of educational observation and went to Washington with letters of introduction to Jefferson, then president of the United States. His influence in educational matters, particularly in founding the University of Virginia, was "second only to that of Jefferson." How much Cabell accomplished for the dissemination of Pestalozzianism we cannot say with definiteness. But certain it is that by championing Jefferson's grand scheme of popular education he was imbued with the spirit of the teacher of Yverdon and brought the new ideas home to the men who were searching for a system and building material of common school education.

We do not intend to go into details. What has been said proves conclusively that the news of the Pestalozzian system of universal education did not come by way of England, as has often been asserted. But while in our country there was then hardly an opportunity for a general reform of primary education, owing to lack of organization, England could begin an improvement of the schools after the Yverdon model.\*

#### EDUCATIONAL AWAKENING.

Meanwhile a reform had been begun in the organization of the higher institutions of learning, owing mainly to Jefferson's plan in the founding of the University of Virginia. Then followed the great educational revival that spread over the whole country and brought new life into the systems of public instruction. Asso-

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\* In England the ground had been well prepared by the writings and labors of the Edgeworths. Their work on "Practical Education" which appeared in 1798, opened the door to school reform. Then came the Mayos. Charles Mayo, in 1826, called the attention of English educators to Pestalozzi's work and principles. He and his sister then opened a school to show the practical application of the plan. They also wrote books on the Pestalozzian method that had a wide circulation and helped to disseminate Pestalozzianism wherever the English language was spoken. The Home and Colonial Infant Society, founded in 1836, followed, and adopted the principles of the great Swiss reformer as the basis of its educational work.



ciations were formed to promote the diffusion of pedagogic principles. The Western Literary Institute and College of Professional Teachers, begun in Cincinnati, became a powerful agency in education. Lyman Beecher and C. E. Stowe were among its enthusiastic members. Mrs. Sigourney and Mrs. Willard wrote papers on female education for it. State educational associations came into existence. Teachers' institutes, were organized. Normal schools were opened and became state institutions, owing mainly to the exertions of two men—James G. Carter, "the father of normal schools," to whose efforts was due the passage of the Normal School Act in Massachusetts (1838), and Edmund Dwight, who gave a large sum of money to found the first establishment of this kind. The Massachusetts state normal was opened in 1839, at Lexington.

District school libraries were founded. A system of school supervision was inaugurated. Educational journals came into existence. The principle of FREE EDUCATION FOR ALL was established forever, America leading the world in its adoption.

#### ORIGIN OF INSTITUTES.

The work of promoting in formal way professional culture among those already in the service, began when Dr. Henry Barnard, then school-commissioner of Connecticut called his teachers together at Hartford, in 1839. This gathering and the subsequent one were at his own expense. The Barnard classes were attended by from twenty to thirty teachers, with a faculty of seven instructors. This was the origin of modern institutes. The first institute, *so called*, according to Prof. Boone, was held in Tompkins county, N. Y., by Supt. J. S. Denman 1843.

#### PROF. HALL'S LECTURES.

In 1823, Prof. S. R. Hall opened a private teachers' school, at Concord, N. H., for those preparing to teach. With this institution he connected a model and practice school. The talks on teaching and lessons delivered there were published, in 1829, under the title "Lectures

on Teaching." This admirable work became widely known and contributed greatly to the advancement of the pedagogical preparation of teachers. James Wadsworth, of Geneseo, N. Y., purchased a large number of copies, and distributed them among the teachers of New York, 1830. In New England also the "Lectures" were placed in the hands of teachers by philanthropists. Prof. Hall was the author of many school-books, also a volume of "Lectures to Female Teachers." Prof. Boone calls him "the pioneer in the work which most distinguishes recent from early schooling in the United States."

#### PEDAGOGICAL JOURNALS.

Dr. Barnard is our authority for the statement that the *Academician* was the first journal devoted to the theory and practice of teaching. It was published by the Picketts, in New York, in 1811. A volume of this rare work may be found in the library of Dr. Jerome Allen. Albert Pickett, one of the editors, was then one of the foremost educators. He conducted the renowned Manhattan Female Seminary. He was the leader in the movement that led to the organization of the Western Literary Institute and College of Professional Teachers.

The first pedagogical journal published in New England, was that published in Boston, 1826, *Annals of Education*. Its editors were William C. Woodbridge, William A. Alcott, and William Russell. Among the contributors were Prof. Emerson, Horace Mann, Francis Wayland, Joseph Story, and Bronson Alcott. Many foreign works on education were translated and discussed.

The *Common School Journal* of Massachusetts (1837) was started by Horace Mann, that of Connecticut (1838) by Dr. Henry Barnard. The New York District *School Journal*, edited by Francis Dwight, of Geneva, was in existence in 1841. In that year the state legislature ordered a subscription for as many copies of this journal, as would be sufficient to supply each school district. Dr. Barnard's celebrated *American Journal of Education* was established in 1855.

## JAMES WADSWORTH.

Among the promoters of the common school cause James Wadsworth, of Geneseo, N. Y., deserves a prominent place. He was ever ready to assist educational enterprises. To him we owe it that Cousin's celebrated report on European education was translated and scattered broadcast through the Eastern states. That report transplanted the achievements of European pedagogics into this country. Wadsworth gave liberal support to the educationists of his state. J. Orville Taylor, who wrote an admirable work on the "District School" (1834), received an annual salary from him. He also paid a large sum of money to Bishop Potter and Prof. Emerson to enable them to write a book on "The School and the Schoolmaster" (1842). \*That he purchased, in 1830, a large number of Prof. Hall's "Lectures on School-keeping" for the teachers of his state, has already been referred to. A permanent monument to his memory is the District School Library, of which he is the founder.

## JOSEPH LANCASTER.

A great improvement in teaching was introduced by Joseph Lancaster, the English schoolmaster, who arrived in New York in 1818. He was warmly welcomed by Gov. Clinton and other promoters of elementary education; visited the public schools of the city, gave a series of lectures explaining his system of teaching, and infused new life into educational activity. Lancaster was born in 1778. In 1791, he opened a school for destitute children in England. Being without funds he adopted a plan of organization that would save him the expense of engaging salaried teachers. This plan was known as the monitorial system. The monitorial system was founded by Dr. Andrew Bell. He had observed in Madras that the children of the natives were taught by older pupils under the supervision of the teacher. This led him to try the experiment by employing a boy to assist in the management of his school. It proved so great a success that he dismissed his adult assistants and got boys to take part in teaching. The system was introduced in England in 1797. There Lancaster be-

came acquainted with it, and started out to realize it in his schools.

Lancaster's success attracted attention. "Lancastrian schools" were founded everywhere in England, America, Russia, Denmark, France, and many other countries. In Germany, the plan did not find much favor and was dismissed after a few experiments. In the United States, particularly New York and Pennsylvania, it was in operation in many institutions till the normal schools were established and a conception of the office of the teacher had taken root. When Lancaster again visited New York, in 1838, his system of instruction had been superseded by more modern ideas, and his efforts to reestablish it were fruitless. He died in New York, 1838.

### Horace Mann.

Horace Mann, "the Nestor of American education," was born May 4, 1796, at Franklin, Mass. The great aim of his noble life was to do something for the benefit of mankind. His public career began in 1827, when he



H. MANN.

was elected to the Massachusetts legislature. One of the most important legislative measures that was due to his exertions was the establishment of a State Lunatic Hospital at Worcester, the parent of those beneficent institutions in our country.

Mann's work for the cause of popular education began in 1837, when he was appointed secretary of the Massachusetts State Board of Education. On the day that he received his commission, he wrote into his diary: "The

path of usefulness is opened before me. My present purpose is to enter into it. Few undertakings, according to my appreciation of it, have been greater. I know of none which may be more fruitful in beneficent results. God grant me annihilation of selfishness, a mind of

wisdom, a heart of benevolence. . . . Let me strive to direct its current in such a manner, that if, when I have departed from life, I may still be permitted to witness its course, I may behold it broadening and deepening, an everlasting progression of virtue and happiness." With this high aim in view he entered upon his work. He began to study books on education, particularly the works of Combe. After he had worked out his plan he made a circuit through the state and called together conventions of teachers, school committees, and others interested in the cause of education to recommend desirable improvements and, as he put it, "generally to apply a flesh-brush to the back of the public." As an orator for the cause he had espoused, Mann was without an equal. His one great subject was *UNIVERSAL EDUCATION IN PUBLIC SCHOOLS FREE TO ALL*.\* He also began (1837) the publication of a semi-monthly journal, at his own expense, in which he presented his views on school management and the principles and methods of teaching.

Mann's greatest works on the principles and practice of teaching, were his annual reports to the board of education. They are the most valuable contributions to American pedagogical literature ever written. The seventh report which contained his observations in the schools of Europe gave a new turn to American education.

In 1848, Mann resigned his position as secretary and was elected to Congress. There he worked zealously for the establishment of a national bureau of education, an institution that had been under discussion for more than half a century. His object, however, was not accomplished. The bureau did not come into existence until 1866, when Dr. E. E. White, appointed by the National Educational Association, presented a memorial to Congress which James A. Garfield carried through the House by a powerful speech. In 1867 the bureau was established, and Dr. Henry Barnard was appointed the first U. S. Commissioner of Education.

In 1852, Horace Mann was nominated as the candi-

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\* To an address delivered by Mann before the New York State Convention of Superintendents, 1845, New York owes the final adoption of a system of *free* education.

date of the "free soil" party for governor of his state. In the state convention which nominated him, one speaker said: "His fame is as wide as the universe. It was my fortune to hear a debate in London on the question, whether the representatives should be instructed in favor of secular education. They voted that they would not do it. But a gentleman then read some statistics from one of the reports of Horace Mann. That vote reversed the vote of the common council of London. I never felt prouder of my country." Mann was defeated, but it is said that he received more votes by far than any other candidate of his party. Some time later he was invited to the presidency of Antioch College, Ohio, an institution that was about to be opened under apparently very favorable auspices, and accepted. He continued his work at the college until his death, August 2, 1859.

#### EDUCATIONAL IDEAS.

Horace Mann was a humanitarian, a reformer in the educational field. He sought for a culture of all the faculties and susceptibilities of body and mind. He believed the child to have interests far higher than those of mere physical existence. "Better that the interests of the natural life should not be cared for than that the higher interests of the *character* should be neglected. He has claims to *knowledge* to keep him from error and its retinue of calamities, and to *moral culture* to be rescued from vice and crime."

He aimed to influence the nation through the schools. "The child," he says, "is the ancestor of those who are to follow ; and hence must receive great care in order to transmit civilization and culture onward. The state must shoulder responsibilities for this. In order to fulfill its duty it maintains schools, and in obedience to the great principles of natural law and natural equity, is bound to make them accessible to all. From these considerations he deduced his main theorem : "FREE SCHOOLS FOR THE UNIVERSAL EDUCATION OF ITS PEOPLE."

He believed that education should be built on an anthropological basis, following the natural development of man's physical and psychical powers. He made



a careful study of the best methods of instruction employed in European schools and urged the American educators to adopt them. He was a firm believer in Pestalozzian discoveries. He was one of the first in this country to advocate a phonetic method of teaching reading, and did much to drive the old alphabetic method with its attendant evils out of the school-room. He was also greatly interested in the promotion of manual arts and contributed to the introduction of drawing in the school-room. His *ANNUAL REPORTS* and *Common School Journal* are mines of pedagogic wisdom.

#### THE HORACE MANN ERA.

The "Horace Mann era" was the era of a general educational awakening. Much had been said and written before that on the improvement of education. In the higher institutions new life had begun in the days of Jefferson but the common school had been neglected. Through the efforts of Mann the friends of education were stirred up everywhere to action. What up to that time had been held in theory was now to be put in practice. A revolt began against the methods employed. Better school buildings were erected, the old slab benches thrown out and commodious desks brought into the school, and the interior as well as the exterior made more attractive. The discipline of the school became less harsh. The idea took root somewhat that mental development and not text-book study was to be aimed at. The new ideas needed men and women better prepared as teachers. Normal schools were founded to supply them. The first state institution was that at Lexington, Mass. New York followed by establishing a normal school at Albany. To David P. Page who was its first principal, the American public school owes a debt of gratitude. Not only did he give his pupils a thorough preparation for their future duties, but he inspired them with a love of teaching, which to him meant the highest and noblest profession, a co-operation with God in the education of the American people.

#### FRÖBELIAN WORKERS IN AMERICA.

As early as 1850 Fröbel's work became known in this

country. Dr. Barnard called attention to it. Then came Miss Elizabeth Peabody, and it is mainly due to her untiring missionary efforts that Frœbel's ideas were disseminated and the kindergarten firmly established on American soil. Frœbel was a disciple of Pestalozzi. The discussion of his ideas gave a deeper meaning to Pestalozzianism, and thus the elementary school derived a substantial gain.

#### PEDAGOGIC WRITINGS.

The organization of institutes and schools for the special training of teachers gave evidence that the work of the educator had become recognized as an art regulated by distinct and definite laws. The teachers began to look around for information regarding their work. The reports of Cousin, Bache, Stowe, Mann, Barnard, and others on the schools of Europe were widely read and have been most influential aids in the diffusion of knowledge of improved methods of teaching. Of the more systematic treatises devoted to the theory and practice of teaching, the following deserve particular notice, because they have permanent value\* :

THE TEACHER. By Jacob Abbot.

THE DISTRICT SCHOOL. By J. Orville Taylor. 1834.

HINTS ON A SYSTEM OF POPULAR EDUCATION and HOW SHALL I GOVERN MY SCHOOL. By C. E. Wines. 1838.

THE SCHOOL AND THE SCHOOLMASTER. By Alonzo Potter and George B. Emerson. 1842.

THEORY AND PRACTICE OF TEACHING. By David P. Page. 1847.


Of the latter work fourteen editions were issued in less than five years after its publication. It is as valuable to-day as fifty years ago and is one of the best pedagogical works ever published in this country. James Johonnot was a pupil of David P. Page and has elaborated his master's ideas philosophically and practically in his *PRINCIPLES AND PRACTICE OF TEACHING*. There is another book belonging to this period that discusses the foundation principles in a wonderfully clear and

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\*In the list we mention only books published previous to 1850, beginning with 1830.

simple manner; we mean Bishop Huntington's UNCONSCIOUS TUITION.

The translations and republication of foreign works, many of them with valuable annotations, have brought the ideas of European masters to our shores. Dr. Harris has rendered a great service to the teachers by making Rosenkranz's PHILOSOPHY OF EDUCATION available. Of other works, we mention those of Spencer, Payne, Fitch, Currie, Quick, Browning, Sully, Thring, Tate, Radistock, Preyer, Laurie, and Richter (Jean Paul). Through many historical writings and biographies the teachers have become acquainted with the ideas of the great masters, Comenius, Locke, Rousseau, Basedow, Pestalozzi, Frœbel, etc. A book that has exerted a powerful influence on the primary schools of to-day is TALKS ON TEACHING, by Col. F. W. Parker. At the present time the teachers of the country are attempting to acquaint themselves with the ideas of Herbart, the founder of scientific pedagogics. A translation of Lange's APPERCEPTION has been published, to provide material for the study of the most interesting phase of the Herbartian system. Rooper's A POT OF GREEN FEATHERS: A STUDY IN APPERCEPTION treats the same subject and has become very popular. It will not be long before the ideas of the great Herbartians, Ziller, Stoy, Rein, Sallwurck, etc., will be as familiar to the progressive American teachers as they are to those in Germany.



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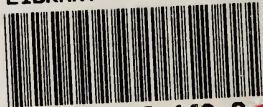
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